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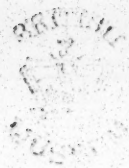
T W O
DISCOURSES,

Occasioned by the DEATH of

Mr. *Joseph Greenwood,*

At Bridge-House, near Haworth, Yorkshire.

[Price Six-pence.]



The Head-Stone brought forth.

BEING

The SUBSTANCE

OF

TWO DISCOURSES,

Occasioned by the DEATH of

Mr. JOSEPH GREENWOOD,

At Bridge-House, near Haworth, Yorkshire.

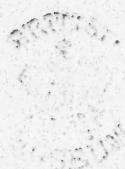
Who died *June 21, 1755.*

By *JAMES HARTLEY.*

L O N D O N :

Printed for the AUTHOR, and Sold by GEORGE KEITH,
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W. Musgrave.



T H E
P R E F A C E.

To the Relatives of the Deceased, and
the Flock under my Care.

Dear Friends and Brethren,

***W**HEN I delivered the following Discourses, I had no Thoughts of making them more public. But, after repeated Requests, both from you and some others, to commit them to the Press, I have prevailed upon myself to comply, though with very much Reluctance; being deeply conscious, how unable I am, for any Thing worthy to see the Light. I am sensible, I have, in this Compliance, exposed my Weakness, which is not small. However, this gives me little Concern, if I have not, herein, exposed that good Cause, for which I desire faithfully to contend.*

This would give me ten thousand Times more Pain, than all the Scorn and Contempt, that a criticizing Generation may cast upon me, for my Deficiencies in other Respects. On the contrary, if the Truths herein stated, and what is offered for their support, shall be acknowledged and received, as founded upon, and consonant to, the Oracles of God; and, under his Blessing, contribute, in the least Degree, to the Strength, Stability, or Comfort of any of the weak Babes in Christ; and provoke them to serve and glorify God, for his Grace bestowed upon them; or be a Means of any Conviction to Gainsayers, and Reformation from what in them, is contrary to the Law and Gospel of God; this

A 2 will

will afford me infinitely more Pleasure, than the highest Applause, that can possibly be obtained from a gay and polite World.

The Substance of these Discourses, you will find to be the same delivered from the Pulpit : The Phrase, perhaps, had been more so, had I found Time, and Freedom, to have wrote them out, immediately upon your Request. But, in this I am positive, that no Thought, then held forth, is here obliterated, nor any other Ideas suggested. As I hope they were (through the Operation of God the Spirit, who opens the Hearts of his People, that they may attend to his Word) cordially received by you, and made serviceable to you while in preaching ; so, that they may meet with the same Acceptance, and be attended with the same Success, wherever read, is the Prayer, and I hope will be the Joy, of

Your affectionate Brother,

In the Kingdom of

OUR LORD JESUS CHRIST,



JAMES HARTLEY.

Z E C H. iv. 7.

— *And he shall bring forth the Head-stone thereof with Shoutings, crying, Grace, Grace, unto it.*

THE Lord having accomplished his Threatenings upon *Judah* and *Jerusalem*, in their Seventy Years Captivity in *Babylon*; and being still mindful of his Covenant, and faithful to his Promise; he graciously delivered them from that Thralldom, and brought them again into their own Land; that they might rebuild his *Temple*, restore his pure Worship, and enjoy their former Privileges. This Deliverance they joyfully accepted; and chearfully undertook the Work: But meeting with much Opposition to it, they were discouraged from it, and for a long Time neglected it; so that this House lay Waste, this Worship, and these Privileges, were not attended to; but every Man ran to his own House, as if the Time to build the Lord's House was not yet come. This Conduct was very displeasing to the Lord; and, therefore, he sent his *Prophets* to testify against it, and persuade them from it. These *Prophets*, were *Haggai* and *Zechariah*: The latter of whom we find, in the former Part of this Book, reproving the *Jews* for their evil Conduct, and exhorting them to leave their Sins, and turn to God: To which they are encouraged by God's tender Care for *Jerusalem*; his fixed Resolution to save her from all the Power

and Fury of her Enemies ; and to prosper his People in the important Work of rebuilding the Temple. He endeavours to quicken them to the Pursuit of this Work ; in which he directs his Speech, more especially to *Jeshua* and *Zorobabel*, Governors of this People.

And as what we have in the foregoing Chapter, is for the Encouragement of *Jeshua* ; so what we have in this, is, for the same End, directed to *Zorobabel*. In the Beginning of the Chapter, we find the *Angel* ; by whom we are to understand our Lord *Jesus Christ*, the *Angel*, or *Messenger*, of the Covenant ; who makes known the Messages of his Father, in his Love and Grace to his People ; I say, we find this *Angel*, presenting the *Prophet* with another *Vision*, distinct from what he had seen before : In which he shews him a *Candlestick* all of Gold. This *Candlestick*, represented the Church ; see *Rev. i. 12, --- 20*. Who, like a *Candlestick*, has no Light naturally in her, for all she has is from Christ ; Who is a *Light*, to *lighten the Gentiles*, and communicates to his Church the *Light of Grace and Truth, Faith and Holiness* ; so that she becomes *Light in the Lord*^a, and the *Pillar and Ground of Truth*^b. And whereas this *Candlestick* is all of Gold ; this shews the Purity of the Church, her Solidity and Perpetuity, notwithstanding all the fiery Trials that pass upon her ; as also, how dear and precious she is in the Sight of God. The *seven Lamps*, appertaining to this *Candlestick*, may perhaps shadow out the several Graces of the Church ; which are as so many burning and shining Lights, and are all maintained and kept alive by continual Flows of Divine Grace. And the *Bowl*, the *seven Pipes*, the *two Olive-Trees*, &c. not to spend Time, nor be too curious in descending upon Particulars ; may, in general, set forth those

^a Eph. v. 8. ^b 1 Tim. iii. 15.

those Flows of Grace from God the Father, through *Immanuel* the Son, by the Holy Ghost; together with the Means made use of in communicating them; *verse* 1, 2, 3. Now as we should not content ourselves with merely looking upon the Works and Word of God, but seek to know what is therein held forth for our Instruction and Edification; so the *Prophet*, having seen the *Vision*, is desirous to know the Meaning of it, after which he enquires of the *Angel*, with an humble Confession of his own Ignorance, *verse* 4, 5. And the *Angel*, as ready to instruct him, answered, saying, *This is the Word of the Lord unto Zorobabel*, *verse* 6. He does not descend into Particulars in the *Vision*, but gives him the Scope thereof; which is the Mind of the Lord to *Zorobabel*, *viz.* God herein sets forth unto *Zorobabel*, not only his tender Care for his Church, and his Constancy in supplying all her Needs; but also his Resolution to assist him in, and carry him through, the Work of building the Temple; so that this Work should be done, though not by human Might or Power, yet by the Spirit of the Lord of Hosts. The divine Blessing should attend this Work, and bring it to Perfection, in spite of all the Opposition made to it: Hence it follows, in the *verse* in which my Text lies; *Who art thou, O great Mountain? before Zorobabel thou shalt become a Plain.*

Zorobabel, in building the Temple, met with much Opposition from the *Adversaries of Israel*^c. these Adversaries, and their Opposition, are here compared to a great *Mountain*: They were many, and their Opposition strong; and *Zorobabel*, and his followers, were but few and feeble^d. But to shew with what Ease and Safety he should overcome them, and perform his Work; he is told, this *Mountain* should become a *Plain* before him.

God

^c Ezra. iv.

^d Neh. iv. 2.

God would confound the Power and Policy of all his Enemies, remove every Obstacle out of the Way; so that he should finish his Work, compleat the Building, by bringing forth the *Head-stone*, or last Stone thereof, which should be Matter of Joy and Triumph; and therefore brought forth with Shoutings: And the Hand of the Lord should be so conspicuously manifested in this Work, that they should freely acknowledge him in it; and ascribe it purely to his good Pleasure toward them, to his Love and Grace which was with them, and acted for them. Therefore, it should not only be brought forth with *Shoutings*; but with crying, *Grace, Grace, unto it.*

This, to me, seems to be the immediate Design of the Text: But then, all these were but Shadows of good Things to come. The *Substance*, the *Spirit*, and *Life* of the *Text* are yet behind. Glorious Gospel Truths were couched under these Shadows, which concern the Church, and are for her Comfort and Edification to the End of Time. And no doubt the Lord, while he set forth his Resolution to assist *Zorobabel*, in building the *Temple*, and to establish his Worship there; did design to direct the Minds of the People through *Zorobabel*, the earthly *Temple*, and all those carnal Things, to our Lord *Jesus Christ*, the Church, and all the spiritual Privileges, and heavenly Blessings, conferred upon this spiritual Building; together with the Grace and Love of God, therein manifested.

Permit me, therefore, to give you this more remote Sense of the Text in a few Particulars.

And *First*, The Temple at *Jerusalem*, the Building here referred to, was a Type or Figure of the Church of Christ. Hence the Church is called, *the Temple of the Living God*^e.

The

The Saints, as so many *lively Stones*, being cemented together by divine Love, constitute a *spiritual House*^f. Being called by Grace, they are built upon *Jesus Christ*, that *Foundation* laid by the *Apostles* and *Prophets*; in whom all the *Building*, *fitly framed together*, groweth unto an holy *TEMPLE* in the Lord^g.

Secondly, *Zorobabel*, the Person here spoken of, was a Type of our Lord *Jesus Christ*. As most of the Kings of *Israel*, were in some Things typical of our Redeemer, the King of Saints, or Governor of his spiritual *Israel*; so *Zorobabel* seems to be in several Things, and particularly in building the Temple: For, as he both laid the Foundation and finished it; so our Lord *Jesus Christ*, both begins, carries on, and compleats that important Work, of building his Church, the spiritual *TEMPLE*: He is the Man whose Name is the *BRANCH*^h; who grew up out of his *Place*, out of the Roots of *Jesse*ⁱ, as a tender *Plant out of a dry Ground*^k; who shall build the *TEMPLE* of the Lord. His Hand digs every Stone out of the Rock, fits it for, brings it to, and lays it on, this magnificent Building, of which he is both the *Foundation* and *Architect*. *Matt. xvi. 18. Upon this Rock will I build my Church; and the Gates of Hell shall not prevail against it.*

Thirdly, As *Zorobabel* met with Opposition in building the *Temple*; Mountains lay in his Way in order to obstruct and prevent this Work: So our Lord *Jesus Christ*, in building his Church, in saving and bringing to glory his Elect, meets with much Opposition from *Sin*, *Satan*, and the *World*. Yea, those who constitute this spiritual House, are Enemies to, and oppose this Work, 'till divine Grace turn their disobedient Hearts to the Wisdom of the Just,

^f 1 Pet. ii. 5. ^g Eph. ii. 20, 21. ^h Zech. vi. 12, 13.
ⁱ Isa. xi. 1. ^k Chap. liii. 2.

Just, and reconcile them to God, by the Blood of the Cross.

Fourthly, As *Zorobabel* was to finish the Work, and did finish it in spite of all his Enemies and their Opposition; so our Lord *Jesus Christ*, notwithstanding Earth and Hell be engaged against him, in building his Church, yet the Work shall be done; even *Mountains* shall become a *Plain* before him; for in this Work he *travels in the greatness of his Strength*¹, who has *all Power in Heaven and Earth*^m. And therefore this Building shall be compleated, not one of the Stones shall be left unpolished, or not laid up in its proper Place; not one of his *Elect* shall be left in Sin and Misery, nor fall short of eternal Glory. He shall bring forth the *Head-Stone*, he must bring in, and *give eternal Life to, as many as the Father has given him*ⁿ.

Fifthly, By the *Head-Stone*, is not represented our Lord *Jesus Christ*; though he be the Stone which the Builders rejected, and the Head of the Corner^o: For he is the Last as well as the First in this Building, *the Head of the Body the Church*^p; yet he is not here intended, for he is to bring this Stone forth; and therefore must be distinct from it.

Nor does it represent eternal Glory: This it is true is the Head, or Crown of our Felicity, the *Crown which the Lord the righteous Judge shall give*^q, and which shall be brought forth; for it is that *Grace that is to be brought unto us at the Revelation of Jesus Christ*^r. But then, I think, this is no where called a Stone, or reckoned any Part of the Building, but a Blessing conferred upon it. Wherefore, by the *Head-Stone*, is represented the last Member of the Church of Christ, that shall be called by his Grace, and brought as a *lively Stone* to this *spiritual House*,

¹ Isa. lxiii. 1. ^m Matth. xxviii. 18. ⁿ John, 10. 16,
and xvii. 2. ^o Psal. cxviii. 22. ^p Col. i. 18. ^q 2 Tim.
iv. 8. ^r 1 Pet. i. 13.

House, and may hold forth the Certainty of all God's Elect being brought in, delivered from Sin and Misery, and brought to Glory.

Sixthly, This shall be with *Shoutings*; which may be expressive of that Joy and Triumph, which shall commence, upon the Completion of this Work, when all the predestinated Seed are gathered in, and brought to Glory: When *the Ransomed of the Lord come to Zion with Songs, and everlasting Joy upon their Heads*, and obtain that perfect Joy and Gladness, so that *Sorrow and Sighing* for ever flee away^s.

Seventhly, We have the *Theme* of their Triumph, or the Subject shouted forth; and that is Grace; *Grace, Grace, unto it*. The Subject to which *Grace* is shouted, intends not the *Head-Stone*, abstractly considered from the rest of the Building, but the whole of the Building to which it is added. For every Stone in this Building are the Subjects of rich, free, and sovereign Grace, to which they are everlastingly obliged, for their being saved from Sin and Misery, and brought to the Enjoyment of God. And all in Heaven will harmoniously unite in this Shout; all the shining Inhabitants of that glorious World, will be perfectly of one Mind, as in all other Things, so in reference to the Salvation and Glorification of the Elect; both as to the Matter, the first Cause, and last End thereof: All the *Vessels of Mercy*, will have a full and everlasting Conviction of that sweet Truth, which supported the Mind, and rejoiced the Soul of our dear Brother, in his dying Agonies, *By Grace ye are saved*^t.

Having given you what I apprehend to be the sense of the Text; I shall now attend to, and endeavour to prosecute, the Observations which naturally arise from the Words, as thus opened, which are these:

I. That

^s Isa. xxxv. 10.^t Eph. ii. 8.

I. That the important Work of saving the *Elect*, and bringing them to Glory, is committed to our Lord Jesus *Christ*, our spiritual *Zorobabel*.

II. That whatsoever Opposition lies in the Way of this Work, yet it shall be done.

III. That this Work is of Grace.

IV. That the Completion of it will afford abundance of Joy and Triumph.

I. That the important Work of saving the *Elect*, and bringing them to Glory, is committed to our Lord Jesus *Christ*.

Here I would, *First*, demonstrate the Truth of the Observation.

Secondly, Shew wherein this Work consists, or what is included in it.

First, As to the Observation, I would not have it so understood, as that, when I speak of this Work being committed to our Lord Jesus *Christ*, I exclude the *Father*, or the *Holy Ghost*. For as these three *distinct* and divine *Persons*, are one God, or one in Essence ^u; so their Work is one ^w. Yet as our Lord Jesus *Christ*, sustains the Office, and acts in the Capacity of Mediator ^x; so the Work of saving Sinners, is in special appropriated to him ^y.

For, 1. He is the Person, whom the Father hath chosen for, and appointed to, this Work. *Behold my Servant whom I uphold, mine Elect in whom my Soul delighteth* ^z. The Work of saving, and glorifying the *Elect*, was upon the Heart of the Father from everlasting: This was the *Mystery*, which *from the beginning hath been hid in God* ^a. And as

early

^u 1 John, v. 7. ^w John, v. 17, 19, and xiv. 10. ^x 1 Tim. ii. 5. ^y Mat. i. 21. ^z Isa. xlii. 1. ^a Eph. iii. 9.

early did he chuse and appoint our Lord Jesus to this Work. He was *ordained before the Foundation of the World*^b; and *set up from everlasting*^c: He was, from Eternity, invested with the Office, and appointed to act the kind Part of a Redeemer and Saviour, in Favour of those, the Sons of Men, in whom were all his *Delight*.

2. He is the only Person qualified for, and equal to, such an Undertaking. He who will perform this Work, must be both *God* and *Man* in one Person; that he may be capable of suffering, and able to save. This is peculiar to our *Immanuel*, who is in the same *Person*, (though not in the same *Nature*) both *the mighty God*, and *the Child born*^d. *The eternal Word was made Flesh*^e. He took upon him, and was manifested in, the human Nature. Moreover, this *Flesh*, this *human Nature*, must be pure and holy, that he might offer himself *without Spot to God*, in order to take away our Guilt, purge our Consciences, and purify our Hearts. Such an High Priest is Jesus; who is holy, harmless, and undefiled, separate from Sinners^f, and from that sinful Pollution, which has infected all the natural Descendants of an apostate *Adam*; he is a Lamb without *Blemish* and without *Spot*^g. Further, he is the only Subject of that *Unction*, requisite to the Performance of this Work. He is anointed with the holy Oil, the *Oil of Gladness above his Fellows*. *The Spirit of the Lord God is upon him*, (not by) *but above Measure*^h. He only has all the Treasures of Grace and Glory in him: All Things are committed to his Hand, and *Power given him over all Flesh*, *that he should give eternal Life to as many as the Father has given unto him*ⁱ.

3. He is the only Person who has the Promise
C of

^b 1 Pet. i. 20. ^c Prov. viii. 23, - 31. ^d Isa. ix. 6. ^e Joh. i. 1, - 14. ^f 1 Tim. iii. 16. ^g Heb. vii. 26. ^h 1 Pet. i. 19. ⁱ 1 Jo. i. 1. Joh. iii. 34. ^j Joh. iii. 35, and xvii. 2.

of Assistance in this Work. The Work is very great, and attended with much Opposition : He must make an end of Sin, by making his Soul an Offering for it : He must destroy Death, and him that had the Power of it ; and bear that heavy Stroke, justly due to his People for their Sin, or there is no Salvation from it : He must endure the Contradiction of Sinners against himself, give his Back to the Smiters, and his Cheeks to them that plucked off the Hair ; yea, be smitten, stricken of God, and afflicted ; the Lord's Sword must awake against, and divine Vengeance be poured out upon him, who will be the Saviour of Sinners. In this Work, therefore, peculiar Assistance is needful ; and he only had the Promise of it, to whom the *Father* says, *I the Lord have called thee in Righteousness, and will hold thine Hand, and keep thee^k. Mine Arm also shall strengthen him ; I will beat down his Foes before his Face, and plague them that hate him^l. He shall drink of the Brook in the Way, that he may not faint in, but go through, and accomplish, this Work^m. And, in Confidence of this promised Succour and Support, the Saviour, with invincible Courage, enters upon, and pursues, the important Undertaking. *The Lord God will help me, therefore shall I not be confounded : Therefore have I set my Face like a Flint, and I know that I shall not be ashamedⁿ.**

4. He is the Person held forth, and pointed to, in the Ministry of *Moses* and the *Prophets*, as the only Saviour of Sinners. As the *New Testament* knows nothing of any but *Christ* and him crucified, as the Power of God for the Salvation of his People ; so neither doth the *Old Testament* afford us the least Hint, from any *Type* or *Shadow*, *Prophecy* or *Promise*, of any other that should answer this end :

^k Isa. xlii. 6.

^l Psal. lxxxix. 21, 22.

^m Psal. cx. 7.

ⁿ Isa. l. 7.

end : They all direct to, and have their Accomplishment in, *Jesus, the Messiah*, who was to be cut off, not for himself^o, but for the Transgressions of his People^p. The ceremonial Law had a Shadow of good Things to come^q : Pardon of Sin, Reconciliation to, and Acceptance with God ; Peace of Conscience, Purification of Heart, and eternal Glory ; the Body, the Sum, and Substance of all which, is in Christ^r : And, therefore, this Law was the Jewish Schoolmaster to bring them unto him^s : And to him give all the Prophets witness, that, through his Name, whosoever believeth in him, shall receive Remission of their Sins^t. The Salvation which we expect, as the End of our Faith, they held forth, diligently searched into, and prophesied of, as the Grace which should come unto us, through the Sufferings of Christ ; of which Sufferings, the Spirit of Christ which was in them, did before hand testify^u. Hence, while the Apostle witnessed to his Sufferings, and Resurrection, the unsearchable Riches of his Grace, and that full Redemption and everlasting Salvation we have through him ; he said no other Things, than those which Moses and the Prophets did say should come^w.

5. He is the Person sent by the Father, in the Fulness of Time, to perform this Work. The Father sanctified him, and sent him into the World^x ; and the kind Errand on which he came, was to seek and to save that which was lost^y. The Apostles, who have seen him, and conversed with him, and who had an infallible Assurance, from whom he had his Commission, what was his Intent, and should be the certain End of his Coming, do testify, that the Father sent his Son, to be the Saviour of the World^z.

C 2

6. All

^o Dan. ix. 26. ^p Isa. liii. 8. ^q Heb. x. 1. ^r Col. ii. 17.
^s Gal. iii. 24. ^t Act. x. 43. ^u 1 Pet. i. 10,
^w Act. xxvi. 22, 23. ^x Joh. x. 36. ^y Luk. xix. 10.
^z 1 Joh. iv. 14.

6. All the Grace and Blessings, which relate to, and constitute the *Salvation*, and *Glory* of his People, are in him. He is the grand *Treasury*, in whom it has pleased the Father that all Fulness should dwell^a. He has not only an essential Fulness, which is inseparable from his Deity, called the Fulness of the God-head, which dwells bodily in him^b; but a communicative one, to quicken, enrich, sanctify, and save, the Members of his mystical Body: *He is full of Grace and Truth, that of his Fulness we might receive, &c*^c. There is not any Grace, requisite to save from Sin and Misery; to prepare for, and bring to Glory; but 'twas given to the *Elect*, in him, before the World began^d. God blessed us with all spiritual Blessings in him^e; and made him *Wisdom, Righteousness, Sanctification, and Redemption unto us*^f. And all the exceeding great and precious Promises, which ensure the Enjoyment of these Blessings, are in him; all the loving Invitations, given to encourage distressed Sinners, direct to him; and to him shall Men come for Peace, Pardon, and eternal Life; in him alone they sing of Righteousness and Strength, are justified and glory: *For the Elect obtain the Salvation, which is in Christ Jesus, with eternal Glory*^g. From all which we may conclude, that this Work is committed to him. I pass on,

Secondly, To shew, wherein it doth consist, or what is included in it. And,

1. A compleat Removal of all their Guilt. The *Elect* are Criminals, and under a Charge of Guilt as well as others; for all have sinned, and come short of the Glory of God^h; and, therefore, the Scripture hath justly concluded all under Sinⁱ. But divine Love, acting in Favour of these Criminals, did happily

^a Col. i. 19. ^b Chap. ii. 9. ^c Joh. i. 14, -- 16. ^d 2 Tim. i. 9. ^e Eph. i. 3. ^f 1 Cor. i. 30. ^g 2 Tim. ii. 10. ^h Rom. iii. 23. ⁱ Gal. iii. 22.

happily transfer their Guilt from them, to the Mighty One, the kind Redeemer. *All we like Sheep have gone astray, we have turned every one to his own Way, and the Lord hath laid on him the Iniquity of us all*^k: And thus he made him to be sin for us^l. This was settled in the everlasting Covenant: Pursuant to which divine Contract, the Mediator appeared in the End of the World, *to put away Sin, by the Sacrifice of himself*^m; which he did, by bearing it in his *own Body on the Tree*ⁿ. Thus he *removed the Iniquity of this Land, in one Day*^o; and so effectually, that though it be *sought for, it shall not be found*^p. 'Tis as far from them, as the East is from the West^q.

2. An everlasting Discharge from Condemnation. Sin is the procuring Cause of Condemnation: And as the Elect are Sinners, (as has been observed) so a just Sentence of Condemnation, has passed upon them. As the first Transgression constituted all Men *guilty*, so the Law finding them such, did immediately pass Sentence upon them: *For as by one Man's Disobedience, many (viz. all Men) were made Sinners*^r; So by this *one Offence, Judgment came upon all Men to Condemnation*^s. But sin being done away, the Condemnation due thereunto, must be done away also. Christ who bore their sin, being substituted their Surety, stood in their Law-place, and was condemned in their stead; through whose Condemnation, they have a compleat Discharge: *Who shall lay any thing to the Charge of God's Elect? It is God that justifieth, who is he that condemneth? It is Christ that died, &c.* Rom. viii. 33, 34. His Sacrifice being a complete Expiation for Sin, and fully satisfactory to the Justice of God; therefore,

^k Isa. liii. 6. ^l 2 Cor. v. 21. ^m Heb. ix. 26. ⁿ 1 Peter ii. 24. ^o Zech. iii. 9. ^p Jer. l. 20. ^q Psal. ciii. 12.
^r Rom. v. 19. ^s Ver. 18.

fore, his People are set free, *by the Blood of his Covenant, Zeck. ix. 11.* Their Sins are all pardoned, and they are acquitted from the Curse of the Law: God, for Christ's Sake, hath forgiven all their Trespases, *and justified them freely by his Grace, through the Redemption that is in Christ Jesus; whom he hath set forth, to be a Propitiation through Faith in his Blood, and declared his Righteousness for the Remission of Sins^t.*

3. Deliverance from all the penal Effects of Sin: Which is, the keen Resentment, and fierce Displeasure of the Almighty, against a Criminal for his Crimes; and which, he, as a righteous Judge, cannot but inflict, in consequence of such a criminal Conduct. Indignation and Wrath, Tribulation and Anguish, are the just Demerit of every evil Deed; so fearful a Thing is it, for a guilty Worm, to fall into the Hands of the living God. But Jesus our precious Saviour, has infallibly secured all his Seed from this Misery; by freely receiving it, and undergoing it himself. *He bore our Grievs, and carried our Sorrow^u; was made a Curse, and suffered Divine Wrath in our room and stead, to deliver us from the Wrath to come^w.* And in consequence of his Sufferings, and upon the Bottom of that Satisfaction, he hath given to the Justice of God, *the Father is gracious unto us, and says, Deliver them from going down to the Pit, I have found a Ransom^x.* 'Tis true, we undergo many Sorrows and Afflictions, in consequence of Sin, which is the procuring Cause of all Sorrow; but these are not Penal, or Judicial; but Medicinal, and Healing. *They are for our Profit, and tend to our Purification; we have need of them, and they work together for our good, in order to an exceeding and eternal weight of Glory^y.*

4. Free

^t Rom. iii. 24. 25. ^u Isa. liii. 4. ^w Gal. iii. 13.
¹ Thes. i. 10. ^x Job xxxiii. 24. ^y Heb. xi. 10. Isa. xxvii. 9. 1 Peter i. 6. Rom. viii. 28. 2 Cor. iv. 17.

4. Free Acceptance with God. This is inseparably connected with Pardon of Sin, and Freedom from Condemnation ; for he against whom there is no Charge of Guilt, nor any Sentence of Condemnation, must be righteous in the Sight of God ; and, therefore, cannot but have Acceptance with him. This lies in the Reconciliation, which Christ has made by his Blood, and the Righteousness he has brought in. Those whom he saves and brings to Glory, are in themselves as far from, and as destitute of, Righteousness, as others : For *there is none Righteous, no not one^z* : 'Tis impossible for a guilty Criminal, to produce a Righteousness, adequate to the Demands of the Divine Law : Their *Webs will not become Garments* for them, *neither can they cover themselves with their own Works^a* : But our Lord Jesus, that he might render his People everlastingly acceptable to God, brought in an everlasting *Righteousness*, with which the Father is well *pleased* ; for it *magnifies the Law, and makes it honourable^b*. And by a happy Exchange, as he was *made sin for us*, so are *we made the Righteousness of God in him^c*. This is imputed without Works, and is *unto all, and upon all them that believe^d*. And being thus by the Obedience of one made Righteous, they stand with Boldness before the Throne of God ; he views them without Spot, and is well pleased with them.

5. Regeneration. What I have before spoken of, is, what of this Work he performed without us ; but this is what he works in us ; and is as absolutely needful as the former, in order to our Happiness. *Except a Man be born again, he cannot see, nor enter into, the Kingdom of God^e*. Without this Change, we have not a Disposition suited to the Pleasures

^z Rom. iii. 10 ^a Isa. lix. 6. ^b Isa. xlii. 21. ^c 2 Cor. v. 21. ^d Rom. iii. 22. ^e John iii. 3--5.

Pleasures of it; nor to the sweet Employ therein attended to. And nothing can be pleasant to us, without a Disposition suited to the Nature of it, tho' ever so excellent in itself. The *Sow* will chuse the Dunghill, or to *wallow* in *Mire*, before a beautiful Palace, or the most odoriferous Garden. 'Tis a Misery, to any Creature, to breathe out of its own Air. The brightness of the Sun (though glorious in itself, and pleasant to behold) torments the Eye not suited to look upon it: So the human Mind can never enjoy those exquisite Pleasures, which are at God's Right-Hand, without being pre-possessed of a supernatural Principle. And, to possess the Mind of such a Principle, is a Work peculiar to a divine Person. 'Tis what neither has been, is, or ever will be performed by any Creature. Those, who are the happy Subjects of this Work, are *born not of Blood, nor of the Will of the Flesh, nor of the Will of Man, but of God*^f. It is sometimes ascribed to the *Father*^g, and sometimes to the *Holy Ghost*^h; and at other times to the *Son of God, who quickens whom he will*ⁱ. And who tells us, *that the Dead shall hear his Voice*^k; viz. His divine Power shall be put forth; that *Voice of the Lord, which divideth the Flames of Fire, shaketh the Wilderness, and maketh the Hinds to calve*^l; and *they that hear, they, in whom this divine Energy takes place, shall live*. For this Work is a Communication of Life from *Christ* the Living-head; which Life, being communicated, manifests itself in various Acts, or Exercises of the Mind, upon, and towards God, in a Knowledge of him, Repentance toward him, Faith in him, and Love to him, as he is revealed in the Face of Jesus Christ. These, and all other holy Acts of the Mind, are in Consequence of Regeneration, but not the Thing itself.

The

^f Joh. i. 13. ^g 1 Pet. i. 3. ^h Joh. iii. 8. ⁱ Chap. v. 21. ^k Ver. 25. ^l Psal. xxix. 7, 8, 9.

The holy *Principle* planted in us, in Regeneration, and Holiness; as it consists in the Act, or Exercise of the Mind; are as really distinct, as the Root of the *Tree*; and the *Fruit* which grows from it. The one is the Work of God in us; and the others are the Acts of our Minds towards him. And was but this proper and necessary Distinction better attended to, in treating the Subjects of Regeneration, Faith, and Repentance, I am persuaded it would put an end to some unhappy Disputes among the Children of God.

6. This Work includes in it, the Saints safe Conduct through the Evil of the World.

This is a Fruit of Christ's Death, and secured by it^m; and what he has his Eye upon, in his Intercession for themⁿ; since he, who has all Power both in Heaven and in Earth, will be with them to the End of the World; we may be sure he will preserve them from the Snares and Sins of it; so as that they shall not turn with the Dog to his Vomit, make Shipwreck of their Faith, or draw back unto Perdition. And as to the Sorrows and Afflictions of the World, a great Measure of these he may sometimes exercise and try his People with^o; But he will not leave them in them. They must go through all their Tribulations^p, and come out of them, though they be great^q. When they are in the fiery Trial, it is but if need be: And Immanuel *sits* over them, as a *Refiner and Purifier of Silver*; and will take care, that they be there no longer, than while purified from their Dross; that they may come forth as pure Gold^s.

7. Compleat Sanctification. This is the End to which they were chosen, and redeemed. They are *Elect according to the Foreknowledge of God the Father, through Sanctification of the Spirit, &c.* 1 Pet:

D

i. 2.

^m Gal. i. 4.ⁿ Joh. xvii. 15.^o Psal. xxxiv. 19.

Acts xiv. 22.

^q Rev. vii. 14.^r Mal. iii. 3.^s Job:

iii. 10.

i. 2. *Christ loved his Church, and gave himself for it*; that, having thus purchased it, as his Possession, into his own Hand, he might, out of his own inexhaustible Fulness of Grace, *sanctify and cleanse it, with the washing of Water, by the Word^t*. This Work is begun in Regeneration, and will be gradually carried on, till we are complete in that *Holiness, without which no Man shall see the Lord.^u*

8. This Work includes in it, the Resurrection of the Body, and its Re-union with the Soul, in the Enjoyment of God. Those, for whom Christ undertook and performs this Work of Salvation, are, we see, subject to, and undergo, the Stroke of Death as well as others: For, though *Christ be in them*, yet *the Body is dead because of Sin^w*. And though, at Death, the happy Spirit departs to be with Christ^x; and, while *absent from the Body*, is *present with the Lord^y*; yet the Body returns to the Dust^z, where it is confined under the Power of Death in Bondage to Corruption^a, till the Resurrection-Morn; when the *Adoption*, to wit, *the Redemption of the Body*, will take place^b: And then shall this Creature also, as well as the Soul, partake of, and enjoy, *the glorious Liberty of the Children of God^c*. For God has not more clearly revealed, that his Saints shall die, than he has, that they shall be raised up again at the Last Day. *Christ*, in whom they believe, is the *Resurrection and the Life*: And God shall quicken our mortal Bodies, by *his Spirit that dwelleth in us*; when it shall be said, *Awake, and sing, ye that dwell in the Dust*. For as vile, and filthy, as the Body may be, while in the Grave, and under the Power of Death; yet, it is an Object of Love to the Father, Son, and Holy Ghost: It is the Subject of the Redeemer's Purchase, and Part

^t Eph. v. 25, 26, 27. ^u Heb. xii. 14. ^w Rom. viii. 10. ^x Phil. i. 23. ^y 2 Cor. v. 8. ^z Eccles. xii. 7.

^a Rom. viii. 21.

^b Verse 23.

^c Verse 21.

of the Travail of his Soul : It is what has suffered for him, and glorified him here ; and what he will glorify and be admired in for ever hereafter : It is the *Temple* of the Holy Ghost, which he has inhabited and sanctified for himself ; and, therefore, will not leave it under the Power of Death : It is a Part of Christ's mystical Body, some of his Fulness, without which he cannot be compleat ; and, therefore, we may be sure, he will fulfil his Word, who has said, *I will ransom them from the Power of the Grave ; I will redeem them from Death : O Death, I will be thy Plagues ; O Grave, I will be thy Destruction*^d. Then shall the vile Body, which was *sown in Weakness, Corruption, and Dishonour, be raised up in Power, incorruptible, and glorious*^e : For it shall come forth, *fashioned like unto Christ's glorious Body*^f : And, in Union with the happy Soul, *shall be for ever with the Lord*^g.

But I pass on to the *second Observation* :

II. That whatever Opposition lies in the Way of this Work, yet it shall be done.

He shall bring forth the Head-Stone ; he shall save from Sin and Misery, and bring to Glory his Elect, as may be concluded from what follows.

i. It was the Purpose of God, from everlasting, to save and glorify his People.

There is not any Part of our Salvation, nor any Thing requisite to our eternal Life, but it was then determined upon in the divine Mind. Hence, we are *saved, called, justified, and glorified*, according to his *Purpose*^h. When the Apostle speaks of all those Blessings, which compleat our Felicity, as our Adoption, Redemption, Pardon of Sin, Acceptance with God, and an eternal Inheritance ; he tells us,

D 2

that

^d Hof. xiii. 14.

^e 1 Cor. xv. 42, 43.

^f Phil. iii. 21.

^g 1 Thess. iv. 17.

^h Rom. viii. 28, 29. 2 Tim. i. 9.

that all these result from the Mystery of God's Will, according to his good Pleasure, which he had purposed in himselfⁱ: And, as this Purpose, like God, had no Beginning; so, like him, it admits of no Change. *As he is the living God, and stedfast for ever^k, so his Counsel stands fast for ever, and the Thoughts of his Heart to all Generations^l. The Purpose, which he hath purposed in Christ Jesus our Lord, is an eternal one^m. The divine Plan was laid in infinite Wisdom, and so, as infallibly to secure the Honour and advance the Glory of all the divine Perfections: And, therefore, no reason ever to recede from it. Men, whose Understandings are finite, and who are subject to Folly in their Determinations, may see Reason to form new Schemes, and many Devices may be in their Hearts; but the Counsel of the Lord, that shall standⁿ. He is in one Mind, and none can turn him^o: What his Soul has desired, and determined upon, that he doth; and, therefore, this Work, which he eternally designed, is sure.*

2. This is the end to which they were chosen, in Christ, before the Foundation of the World. That divine Love made such an early Choice of them, that their Salvation, and eternal Glory, was the End of that Choice; and that all the Grace and Blessings, requisite to secure that End, were then given to, and settled upon, them; is clear from *Eph. i. 3, 4. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual Blessings in heavenly Places, (or Things) in Christ: According as he hath chosen us in him, before the Foundation of the World, that we should be holy, and without Blame, before him in Love.*

Holiness supposes their compleat Sanctification, and consequently their perfect Freedom from all Misery:

ⁱ Eph. i. 5, --- 12.^k Dan. vi. 26.^l Psal. xxxiii. 11.^m Eph. iii. 11.ⁿ Prov. xix. 21.^o Job xxiii. 13.

Misery: And this being *before God in Love*, supposes their Glorification: And both these are the End, occasioned by Election. For God hath, from the *Beginning, chosen them to Salvation, through Sanctification of the Spirit, and Belief of the Truth*; and to the *obtaining of the Glory of our Lord Jesus Christ*, 2 *Thef.* ii. 13, 14.

3. Our Lord Jesus Christ was given to, and constituted one with his Elect, for this very End, that he might perform this Work. *He is given for a Covenant of the People*^p, which supposes his Relation to, and Union with them: Of this Gift the Church sings with holy Pleasure, *Unto us a Child is born, unto us a Son is given*^q. He is given, as Head of the Church, that, in that Capacity, he might be the Saviour of the Body^r.

4. That this Work shall be performed, we may conclude, from the Covenant of Grace.

That there is such a Covenant, is beyond all Contradiction. *I have made a Covenant with my Chosen, I have sworn unto David my Servant*^s.

To David the Son of Jesse, as the Type, but to our Lord Jesus the Antitype; the Head and Surety of the better Covenant, who is God's righteous Servant, as well as his everlasting Son. And that the Salvation of his People, was the End of the Covenant, is as clear: *For I give thee for a Covenant of the People, that thou mayest be my Salvation unto the Ends of the Earth*^t. Every part of Salvation is contained in it: Pardon of Sin, everlasting Righteousness, Grace to regenerate, sanctify, and save from Misery, and bring to the Enjoyment of eternal Bliss: Every Article, relating to this Work, was stipulated in this Covenant, and the Whole ensured by it. *He, (says David,) hath made with me an everlasting Covenant, ordered in all things*

^p Isa. xlii. 6. ^q Chap. ix. 6. ^r Eph. v. 23. ^s Psal. lxxxix. 3. ^t Isa. xlii. 6. with Chap. xlii. 6.

things and sure; this is all my Salvation, and all my Desire.^u 'Tis ordered in all things; and every Blessing therein, sure to all the Seed; for its Mercies are the sure Mercies of David^w: 'Tis confirmed by the Oath of God^x, and the Blood of Christ^y; the Promises of it, are not yea and nay, but yea, and Amen, in him, to the Glory of God by us.^z It shall never be broken, nor any Article thereof altered; My Covenant will I not break, nor alter the Thing that is gone out of my Lips.^a

5. It is the declared Will of the Father, to our Lord Jesus Christ; that he shall perform this Work. *Thou art my Servant, O Israel, in whom I will be glorified^b.* How, or by what Means? In raising up the Tribes of Jacob, and restoring the preserved of Israel^c. Our Lord came down from Heaven to do the Will of him that sent him; whose Will is, that he should lose nothing of what was given unto him^d. And, therefore, should this Work not be performed, should any of them be lost, he should fail of executing the Father's Pleasure. But this is what he cannot do; he has no Reluctance to any Command he has received from him; but with the greatest Pleasure, and Satisfaction, complies with, and resolves upon, the Performance of it.—*Lo, I come; I delight to do thy Will^e.* He refuses not to be made under the Law, and take upon him the Form of a Servant; to live a Life of Grief and Sorrow, and at last to die the Death of the Cross, in order to fulfil the Father's Pleasure, in this important Work. He draws not back from the most painful Part of it: If he must be smitten, stricken of God, and afflicted; if his Soul must be exceeding sorrowful, even unto Death,

^u 2 Sam. xxiii. 5. ^w Isa. lv. 3. ^x Heb. vi. 17. ^y Chap. xiii. 20. ^z 2 Cor. i. 19, 20. ^a Psal. lxxxix. 34. ^b Isa. xlix. 3. ^c Ver. 6, ^d John vi. 38, 39. ^e Psal. xl. 7, 8.

and he lay down his Life for these Sheep; such is his invariable Love to them, and Faithfulness to his Father, that he still complies^f. If the *Cup* cannot pass from him, and this Work be performed, he is still content: *Not my Will, but thine be done*^g. Nay, nothing shall prevail with him to decline it: *The Cup which my Father hath given me, shall I not drink it*^h? Thus it was, and still is, his Meat and Drink, to do *his Father's Will, and finish his Work*ⁱ. The Law of his God is in his Heart, not one of his Steps shall slide^k; *but the Pleasure of the Lord shall prosper in his Hand*^l: And he shall at last, when he has gathered in all his ransomed Jewels, with his Church as a Crown of Glory in his Hand, be able to say with Joy and Triumph, *Behold, I, and the Children, whom the Lord hath given me*^m: Given to me, to save them, and give eternal Life unto them; *and now, Father, I have glorified thee, I have finished the Work which thou gavest me to do*ⁿ: Here are all thou didst commit to my Hand, for whom I undertook in the everlasting Covenant, and not one of them is lost.

6. The Salvation of the Elect, is a special Part of that Reward promised to our Lord Jesus, as the Consequence of his deep Humiliation. Our precious Saviour did not drench himself, in those deep Waters of Misery, he has waded through, without an Eye to a certain End, to be obtained thereby. He did not lay down his Life at Random; not knowing the Consequence thereof. Nor did the Father require his deep Abasement, but upon the Promise of a Reward; which was, not only the everlasting Honours done to him; when he should be highly exalted, crowned with
Glory

^f Isa. liii. 4, 5. Mat. xxvi. 38. John x. 15. ^g Luke xxii. 42. ^h John xviii. 11. ⁱ Chap. iv. 43. ^k Psa. xxxvii. 31. ^l Isa. liii. 10. ^m Isa. viii. 18. ⁿ John xvii. 4.

Glory and Honour, and have a Name given him which is above every Name^o; but also, the everlasting Salvation, and joyful Possession, of all his Elect. This was the Joy which was set before him, while he endured the Cross, and which induced him to *despise the Shame*^p. As he was to perform the Work, so this Work performed, was to be his Reward: *His Reward was with him, while his Work was before him*, Isa. xl. 10. They are bound up together: The one includes the other: And, therefore, as the Performance of the Work, ensures the Possession of the Reward; so if this Work be not perform'd, the Reward is lost, and the Father's Promise fails for evermore. But this cannot be, for *he will not lie to our great David*^q. But since it has pleased the Lord to bruise him, since he has put him to Grief, and made his Soul an Offering for Sin; *he shall see his Seed*^r: He shall see them, not lost in Sin, and lifting up their Eyes in Torments; but released from Curse and Condemnation; secure from the Wrath to come; translated from the Power of Darkeness, into his Kingdom; and following the Lamb, whithersoever he goes. He shall see them, as a Seed to serve him, as long as the Sun and Moon endure: And, at last, *presented faultless before the Presence of his Glory with exceeding Joy*^s.

7. The whole of what our Lord Jesus Christ did, and suffered, is made void, or of none Effect, if this Work is not performed. To save his Chosen, and bring them to Glory, was the End of his undertaking his sorrowful Life, his bitter Death, &c. He gave his Life a Ransom for them, in order to set them free^t; but, if they are not delivered, his giving his Life for that End, was in

vain:

^o Phil. ii. 9. Heb. ii. 9.
lxxxix. 35.
xx. 28.

^r Isa. liii. 10.

^p Heb. xii. 2.
^s Jud. 24.

^q Psa.
^t Mat.

vain : He gave himself for them, that he might redeem them from all Iniquity, *Titus* ii. 14. but if they are still lost in Sin, and Iniquity proves their Ruin ; if their Guilt is still charged upon them, and they obtain no Redemption from it ; then in vain was the sweet smelling Sacrifice, offered up without Spot to God. He was made a Curse for them, that he might deliver them from the Curse of the Law, and the Wrath to come, *Gal.* iii. 13. *1 Thes.* i. 10. but if they still remain under that Curse, and are made to drink the Wrath of the Almighty ; then his being cursed answers no End. He died, that he might gather together the Children of God, that are scattered abroad in the Earth, *John* xi. 52. but if they are not gathered in, if they are not called, with an holy Calling ; where then is the Fruit of his Death ? He sanctified, and gave himself, that they might be sanctified through him, *John* xvii. 19. *Eph.* v. 25, 26, but if they are still left, and lost in the Filth of Sin ; if they are not purified to him, as his peculiar People ; then his sanctifying, and giving himself for them, is altogether fruitless. He came into the World, that they might have Life, and that they might have it more abundantly, *John* x. 10. but if they are still left dead in Trespases and Sin, and die eternally under the Power of that Death ; then in vain did he come into the World : In vain did he attempt to destroy Death, and him that had the Power of it, and bring Life and Immortality to Light. He was made perfect through Suffering, that he might become the Author of eternal Salvation ; and that God by him might bring many Sons to Glory, *Heb.* v. 8, 9. *Chap.* ii. 10. Yea, he suffered for Sins, the Just for the Unjust, that he might bring us to God, *1 Pet.* iii. 18. but all to no Purpose, if *Israel* is not saved with an everlasting Salvation, and brought to him

where he is, to behold his Glory : I say, all his bitter Pains, his Agonies, and his Death, stand for nothing, if this Work be not done.

8. All the divine Perfections stand engaged to see this Work performed. It is true, without an Eye to the Mediator, we see these Perfections (more especially some of them) for ever oppose the Happiness of a guilty Criminal. Infinite Holiness, forbids his Approach to the Fountain of all Felicity : Justice and Righteousness, Truth and Faithfulness, call for Vials of Wrath, weighty intolerable Vengeance, to be poured out upon him : But in the Person, Life, and Death, of Jesus, *Mercy and Truth have met together ; Righteousness and Peace have kissed each other.* They all harmoniously combine to see this Work performed. Justice ! tremendous Justice ! that Attribute, most dreaded by a guilty Sinner, is sweetly engaged to act in the Favour of God's Elect. For, upon the Bottom of atoning Blood, and everlasting Righteousness, God is just, while he pardons the Sin and justifies the Person of him that believeth in Jesus, *Rom. iii. 26.* His Justice is as firmly engaged to acquit, upon the Foot of Satisfaction, as it is to condemn for want of it. If Divinity itself does not fail, (as it cannot possibly do) the Elect shall be saved and glorified. If, indeed, God should cease to be what he is, we have no Ground to conclude, that the Work shall be done : If Folly can mix with infinite Wisdom, then may the Vessels of Mercy be lost in the dark and cloudy Day : If an Omnipotent Arm dries up and withers : If the Almighty faint and grows weary, then may Sin and Satan retain their Captives : If inflexible Justice ceases to regard the righteous Cause of our Advocate above, then may they possibly be consigned to unquenchable Fire : If divine Faithfulness degenerates into Deceit, and God becomes a Man that he may lie, then may the Promise

Promise of eternal Life fail, and this Work miscarry : If infinite Love can be extinguished, the unsearchable Riches of Christ exhausted, and Bowels of divine Mercy be restrained, or become cruel, then may they, be hated of God, lie in Sin, and sink in everlasting Misery. But if none of these can be, (as they certainly cannot) then the Work of their Salvation, and eternal glory, shall be compleated. And, therefore,

9. And, *lastly*, We may conclude this Work shall be done, because the Glory of all the Three Divine Persons, is, in some Respects, dependant upon the Performance of it. The Glory of God is the ultimate End of all his Works ; and he is, and will be, glorified in them. But he designed, in a special and peculiar Manner, to advance his Glory in the Salvation of his Chosen : And every Step he takes toward, and in, this Work, tends to this End, as its proper Centre. To this End they were predestinated, and for this End they are ransomed. The Church is his Possession, and must be compleatly redeemed, that she may be to the Praise of his Glory. And, as all the Three Divine Persons bear their Part in this Work, so they have an equal Glory arising from it ; yea, they are engaged mutually to glorify one another in it. And, except God will give his Glory to another, or suffer Sin and Satan to rob him of his intended Honour, this Work shall be done. For the Glory of the Father's Grace, the Saviour's Blood, and the Work of the Holy Ghost, is bound up in it. — The *third* Observation calls for our Attention : Which is,

III. This Work is of Grace. *Viz.* It is the Fruit of divine Favour, begun, carried on, and compleated, according to the good Pleasure of God, without Regard to the Works of Men, as any Cause thereof. Which may thus appear :

1. It must be either of Grace, or of Works. It cannot depend upon both, as a Cause or Condition of it; *To him that worketh, is the Reward not reckoned of Grace, but of Debt*^u. Grace and Works, in this Respect, stand directly opposite to one another. For, if by Grace, then it is no more of Works, otherwise Grace is no more Grace. But if it be of Works, then it is no more of Grace, *otherwise Work is no more Work*^w.

2. Our Works are, in Scripture, positively denied to have any causal Influence on our Salvation. They are neither the moving nor meritorious Cause hereof: They never entered the Mind of God, so as, in the least, to move him in providing Salvation for, or giving it to, any. The Kindness and Love of God, our Saviour, herein appears, *not by Works of Righteousness, which we have done*^x. And we are *saved, and called with an holy Calling, not according to our Works*^y.—We are not capable of any Works, that are, in a proper Sense, good, till the Grace of God, and Salvation by it, take Place in our Hearts. There must be a good *Treasure* put in us, before we can bring forth any *good Thing*^z; so that good Works are not the Cause, but the Fruit of God's Grace and Salvation. And, therefore,

3. It is strongly asserted to be of Grace. *By Grace ye are saved*^a. The Rise, Progress, and Completion of it, are of God's *good Will towards Men*^b. It springs from his infinite Goodness, and flows to us through the Mediator, according to the Pleasure of his own sovereign, righteous, and unchanging Will. This is the Fountain and Foundation of our being chosen to Salvation; and, therefore, that divine Act is called *The Election of Grace*^c.

To

^u Rom. iv. 4. ^w Rom. xi. 6. ^x Tit. iii. 4, 5.
^y 2 Tim. i. 9. ^z Matt. xii. 35. ^a Eph. ii. 8. ^b Luk.
 ii. 14. ^c Rom. xi. 5.

To which also are ascribed our Redemption and Pardon of Sin^d : And, by this Grace, we are justified, and made *Heirs, according to the Hope of eternal Life^e*.

4. In the Salvation, and Glorification of Men, all Boasting is excluded ; which it could not be, if these were not of Grace. For, if these Blessings are dependant upon, or obtained by, the Performance of the Creature ; then those, who act the wise and holy Part, in making good their Title to, and securing the Enjoyment of them, will have *whereof to glory, but not before God^f*. For how far, or in what Sense soever, they may acknowledge themselves obliged to the Grace of God, yet the chief Ground of Triumph lies in their own Conduct ; inasmuch, as all this Grace, which they profess to have received, would not have been given, or have proved serviceable to them, any more than it is to those who perish, had they not been better inclined, more obedient, and more wisely improved the kind Assistance offered, than those who perish have done. The Words of the Apostle, *Rom. iii. 27.* are full to our Purpose : Where, having discoursed the Causes of Salvation, both impulsive, and meritorious, he asks, *Where is Boasting then ?* The Answer is, *It is excluded.* By *what Law* is it so excluded ? Of *Works* ? Nay ; it cannot be excluded upon the Bottom of that Scheme, which makes Works any Cause or Condition of Salvation : But by the *Law of Faith*. That Doctrine only, which establishes Salvation, by sovereign, discriminating, Grace, cuts off all Boasting. See *Eph. ii. 9.* Hence,

5. We find, that God, in saving and glorifying his Chosen, passes by whatever in Men may be thought to recommend them to his Regard. The *Jew* may rest in, and boast of, his Relation to *Abraham*

^d Eph. i. 7.^e Tit. iii. 7.^f Rom. iv. 2.

*Abraham as his Father^g; follow after Righteousness^h, and have a Zeal of Godⁱ; and yet be a Child of Satan^k; never obtain Righteousness^l, but die in his Sins^m; while the Gentile, who sought not Godⁿ, nor followed after Righteousness^o, may be an Heir of the Promise of eternal Life^p, made righteous through Christ, saved and brought to Glory^q. Let not the wise Man glory in his Wisdom, the mighty Man in his Might, or the rich Man in his Riches^r; for, in Point of Acceptance with God, and the Distributions of his special Grace, he pours Contempt on all these supposed Excellencies, and rejects them as *reprobate Silver* in this Respect. He hides the Mysteries of the Gospel from the Wise and Prudent, and reveals them unto Babes^s. He has chosen the Poor, of this World, rich in Faith, and Heirs of the Kingdom, which he hath promised to them that love him^t: Yea, the foolish, weak, base, despised Things, hath God chosen; and the End is, that no Flesh should glory in his Presence; But that he that glories, might glory in the Lord^u.*

6. The Testimony of the Saints confirms this Truth. As these are the Subjects of God's Salvation, and best know the Nature of it, so they ought to be esteemed the most competent Judges of the Cause, the Spring, and Fountain thereof. *The natural Man, who knows not the Things of the Spirit of God^v, may, through the Darknes of his Mind, and the Pride of his Heart, oppose this Truth, though clearly revealed in the Scripture: But those, who are spiritual^x, have an Unction from the holy One^y, and are led by the Spirit of Wisdom and Revelation^z, explode the Doctrine of Man's Merit,*

and

^g Joh. viii. 39. ^h Rom. ix. 31. ⁱ Chap. x. 2.
^k Joh. viii. 44. ^l Rom. ix. 31. and xi. 7. ^m Joh. viii.
24. ⁿ Rom. x. 20. ^o Chap. ix. 30. ^p Verse 8, and
Tit. i. 2. ^q Matt. viii. 11. ^r Jer. ix. 23. ^s Matt. xi.
25. ^t Jam. ii. 5. ^u 1 Cor. i. 27, 28, 29,--31. ^v Chap.
ii. 14. ^x Verse 15. ^y 1 Joh. ii. 10. ^z Gal. v. 18. Eph. i. 17.

and are zealous Advocates for the Freeness and Sovereignty of divine Grace, in all the Blessings they enjoy : While they freely confess, they are *in no wise better than others*^a ; that *by the Grace of God they are what they are*^b ; that it is not what they have done, but what they have received, makes them to differ from the most sinful and miserable among Men. And whosoever does not in his Heart, substantially imbrace this Truth ; his denial of it, has no good Aspect on his present State.

7. All our good Works are appointed for, and done to other Ends, than to have any causal Influence on our Salvation. They are indeed, by no Means to be neglected, as if vain and unprofitable ; but carefully observed, and constantly maintained by every Christian. We are *created in Christ Jesus unto them*, and in order to *walk in them*^c : And Ministers should not fail, to exhort and persuade, to the Practice of them, by all the Arguments they can possibly fetch, from the glorious Gospel of *Christ*, and the boundless Grace of the infinite Three One, therein revealed ; as well as shew the Evil there is in neglecting any Branch of Duty. And those who have tasted that the Lord is gracious, who have believed in Christ, are under the Constraints of his Love, and purified to him, as his peculiar People, will be *zealous of good Works*. Such will exercise themselves, *to have always a Conscience void of Offence, toward God and toward Men*^d. They will take Pleasure in attending to every Branch of religious Worship, private and publick ; *walking humbly with their God*^e ; and as his Sons, they will endeavour to be *blameless, harmless, and without Rebuke*^f : Their Conversation in the World, will be *by the Grace of God*^g, while

^a Rom. iii. 9.

^b 1 Cor. xv. 10.

^c Eph. ii. 10.

^d Acts xxiv. 16.

^e Micah vi. 8.

^f Phil. ii. 15.

^g 2 Cor. i. 12.

while they mind *whatsoever Things are honest, just, pure, lovely, or of good Report*^h. But then, this is not to recommend themselves to the divine Favour; nor to procure an Interest in the Grace, Blood, and Righteousness of Christ; or a Title to the heavenly Glory: But to glorify their Father who is in Heaven, to honour *Immanuel* the everlasting Son, and the divine Comforter; to adorn the glorious Gospel; strengthen and comfort one another; and put to silence the Ignorance of foolish Men.

8. Grace is the Attribute, which God designed chiefly to exalt, in, and by, this Work. It is true, there is not a Perfection in the divine Nature, but it shines forth in, and is glorified by, the Salvation of God's Chosen; for the Glory of God shines in the Face of *Jesus Christ*: But Grace has a peculiar Display. The final End of adopting his Children, and conferring upon them all the Blessings, both of Grace and Glory is, *that they might be to the Praise of the Glory of his Grace*ⁱ.

IV. The Completion of this Work will afford abundance of Joy and Triumph. *He shall bring forth the Head-stone with Shoutings*: When Christ has completely finished the Work of Salvation, and brought his Sons to Glory, there will be Shouts of Joy and Triumph.

1. The Saints themselves will shout; having obtained a compleat Victory over all their Enemies, and a perfect Freedom from all Sorrow. While here, though they are in the Hand of Christ^k, dwell in the *Secrets of the most High, and under the Shadow of the Almighty*^l; and are sometimes favour'd with *Joy unspeakable, and full of Glory*^m; yet their State is Militant: They have

many

^h Phil. iv. 8. ⁱ Eph. i. 6. ^k Joh. x. 28. ^l Ps. xci. 1.
^m 1 Pet. i. 8.

many sharp Conflicts, and much Tribulation; from all which they will then be delivered: And as the *Israelites* sang, when set free from their Bondage, and their Enemies were overthrown; so shall these happy Conquerors, shout and sing for Joy, when every Enemy lies vanquished at their Feet, and they are enthroned, and crowned, in the glorious Liberty of the Children of God: When the Flesh can no more lust, Satan no more tempt, the World no more ensnare, discourage, or allure; when Pain can no more seize the Body; Sin no more defile the Soul, nor the Waves of Sorrow any more distress the happy Mind. The great Gulf, which shall be between them, and the Place of Torment; as it shall prevent any Beams of Bliss, shining upon the miserable Crew; so shall it prevent their Rage and Fury, the Sparks, and Smoak of their Torment, from ascending to, or disturbing of, any Inhabitant of the *New Jerusalem*. They shall have a compleat Victory over the *Beast*; and shall sing with more sensible Pleasure, than even an Apostle could do while here, we are *more than Conquerors through him that loved us*. And this their Joy will be much augmented, by the sweet and delightful Communion they shall have one with another. Communion of Saints, is no small Part of their religious Joy while here: They who are joined to the Lord, being one Spirit, and their Hearts being knit together in Love, they have Fellowship one with another: They can freely commune of the Things of the Kingdom, the Glories of divine Grace, and what God has done for their Souls; and while they walk in Love, and keep the Unity of the Spirit, they comfort, strengthen, and edify one another: *Behold how pleasant it is for Brethren to dwell together in Unity*. Yet this, like every other Pleasure in the present

F

State,

State, is imperfect: 'Tis much interrupted by a Body of Sin, which dwelleth in them, and the many Temptations and Infirmities that attend them; from whence arise many unhappy Divisions, Strifes and Contentions; they are sometimes angry with, and speak Evil of, one another: Such Roots of Bitterness spring up, trouble, and defile them. But among the Spirits of just Men made perfect, these Grievances can have no place; the Members of that holy Community will then have no separate Interest, nor be the Subjects of any untempered Zeal; there will be no evil Surmisings, secret Envy, or open Strife; every one will be fully content with his Inheritance and Employ, while he is filled with the Fulness of God, and singing the Song of *Moses*, and the Lamb. Their Love to one another will be pure and perfect; and their Sentiments, in the Mystery of Godliness, exactly the same. Then may it be said of them, as of the believing Multitude, and that in a more perfect and unlimited Sense, that they are of one Heart and of one Soul ^p.

But the chief Matter of their Joy, and Ground of their Triumph, will be the ravishing Vision of God. As God is the exceeding great Reward ^q, so is he the exceeding Joy of his People ^r: And the Sum of all he has promised to his Church, is, an immediate View of himself: *Thine Eyes shall see the King in his Beauty* ^s. Which Promise, will not be fully accomplished, till the Heirs of it are brought to Glory. In a Measure it is fulfilled while here; for we *behold the Beauty of the Lord while we enquire in his Temple* ^t; where he manifests himself to us, so as he does not to the World ^u; and from whence springs a Joy, which the Stranger intermed-

dles

^p Act. iv. 32.
xxxiii. 1 7.

^q Gen. xv. 1.
^t Psal. xxvii. 4.

^r Psal. xliii. 4.
^u Joh. xiv. 22.

^s Isa.

dles not with ^w. But though, by Faith, we look unto Jesus, where we have the *Light of the Knowledge of the Glory of God*^x; yet this is through a Glass darkly, and often clouded and interrupted; *he hides his Face from us, and we are troubled*^y. But when we enter that Land that is very far off^z, *we shall see him Face to Face, and know even as also we are known*^a. The infinite Three-One, will then bless the chosen Race with such Discoveries, as are, at present, inconceivable to us. What delightful Views shall they have of those divine Perfections which give being to, and support, their Joy? With what infinite Satisfaction, and exquisite Pleasure, shall they look into, and dwell upon, the Breadth, and Length, the Depth, and Height, of the Love of Christ? How will they admire that infinite Wisdom, and Almighty Power, which happily directed his Love, in the Method in which it has been discovered, to raise them from Sin and Misery, and make them compleatly happy? Their Ideas of the glorious Transaction of divine Grace, in God, towards and upon them, shall be clear and full, just, sweet, and steady. They will also be much delighted with the personal Glories of the exalted Saviour, that waits to entertain the Eyes of all his Saints, who will admire him, while they are round about him^b: This Vision of himself to them, is what he intercedes for, and solemnly demands: *Father, I will, that they also, whom thou hast given me, be with me, where I am, that they may behold my Glory*^c. Which Vision, as it will be sweet and ravishing, so it will be both powerful and transforming; *for, when he shall appear, we shall be like him, for we shall see him as he is*^d. Moreover, the Duration of this Felicity, will still increase their

F 2

Joy.

^w Prov. xiv. 10.^x 2 Cor. iv. 6.^y Psal. xxx. 7.^z Isa. xxxiii. 17.^a 1 Cor. xiii. 12.^b 2 Thess. i. 10.^c Joh. xvii. 24.^d 1 Joh. iii. 2.

Joy. Was it possible, for a Saint, in Glory, to imagine any Period, in which his Heaven should expire, the very Thought would sink his Joy, and fill his Mind with Sorrow. But, as the delightful State is fixed, beyond all Possibility of a Change, so the happy Mind is secured from all Mistakes concerning it. Every Subject, in the blissful World, shall be fully assured, that the *Kingdom is an everlasting Kingdom^e*, the *Inheritance incorruptible^f*, and the *Crown of Glory*, such as *fadeth not away^g*. They *shall be for ever with the Lord^h*; he shall be their *everlasting Lightⁱ*; and at his *Right-Hand*, they *shall have Pleasure for evermore^k*.

2. The Elect *Angels* will unite in this Joy and Triumph. These wise and holy Creatures are Subjects of the happy Society above. They are united in the general Assembly, with the Church of the First-born^l; For God, in the Fulness of Times, *gathers together in one, all Things in Christ, both which are in Heaven, and which are on Earth^m*. And, as they have a Place among the shining Multitude, so will they bear a Part in the holy Triumph. They have the utmost Satisfaction in the unsearchable Riches of Grace, and all the Methods in which it saves and glorifies the Elect: They did unite at the Birth of our Redeemer, in praising of, and ascribing Glory to, God, for Peace and Good-Will toward Men: It is their delightful Employ to attend upon, and minister for, *them who are Heirs of Salvationⁿ*: They rejoice at their *Conversion^o*, and always behold the Face of their Father, who is in Heaven, as being ready, with the greatest Pleasure, to exert their noble Powers, at his Command, in any kind Office, for their good^p. They will attend

^e 2 Pet. i. 11. ^f 1 Pet. i. 4. ^g Chap. v. 4. ^h 1 Theff. iv. 17. ⁱ Isa. lx. 20. ^k Psal. xvi. 11. ^l Heb. xii. 22, 23. ^m Eph. i. 10. ⁿ Heb. i. 14. ^o Luk. xv. 10. ^p Mat. xviii. 10.

attend our Lord at his second Coming^a, and shall be employed in gathering his Jewels to himself^r; with whom they will then unite, in singing to the Lamb, that sits upon the Throne: And, since he has been slain, redeemed his Chosen out of every Kindred, and Tongue, and People, and Nation; they will ascribe to him, Power and Riches, Wisdom and Strength, Honour, Glory, and Blessing, *Rev. v. 9, 10, 11, 12.*

Lastly, God himself, in all the Three divine Persons, will unite in this Joy. With what Satisfaction will the Father look upon the Objects of his Love, and Choice, when adorned with the Blessings of his Grace, and Compleat in Glory? With what Triumph will *Immanuel* lay hold of the Joy that was set before him, when his glorious Church is presented to him, without Spot or Wrinkle, or any such Thing? Nor will the Holy Ghost be less delighted, while he sees his Work compleat, and enjoys the Fruit of all his gracious Operations, in, and upon, the Hearts of the Elect; in quickening, enlightening, comforting, and strengthening them; in securing them against the Power, and cleansing them from the Filth of Sin, and making them a meet, and an eternal Habitation for God. The Lord rejoices over them, to do them good, while here; and, therefore, with what infinite Delight will he behold them, when every Vessel of Mercy is filled with the Fulness of God; the Bride, in every Member thereof, ready, adorned in her ultimate Beauty: When the End of all his Works shall be answered, his Purposes accomplished, and his Promises fulfilled: The Saints are all come to the Unity of the Faith, and of the Knowledge of the Son of God, unto a perfect Man, unto the Measure of the Stature of the Fulness of Christ: The solemn Assembly is gathered, and the Lord himself shouts in

^a 2 Theff. i. 7.

^r Matt. xiii. 39.

in Triumph, and rejoices over them with Joy and Singing^s? Thus, *in his Presence, there shall be a Fulness of Joy^t*; it shall extend to, and fill every Member of the Community, God, Angels, and Men.

A few Remarks upon what has been said. And, *First*, If the Work of Salvation be committed to Jesus Christ, then let us learn, 1. Not to expect, or seek it from any other. *In vain is Salvation hoped for from the Hills, or from the Multitude of Mountains; but truly in the Lord our God is the Salvation of Israel^u*; in Jehovah, Jesus Christ, who is God over all, blessed for ever: *For there is no other Name given among Men, whereby we can be saved^w*; and to whom then should we go, but to him, who *bath the Words of eternal Life^x*? If, in this important Affair, we confide in, or expect Relief from any other, either in whole, or in part, our Confidence is vain, our Hopes will be disappointed, we shall die in our Sin, and sink in our Misery; for he only is the Way, Truth, and Life; *No Man cometh unto the Father but by him^y*. Let us therefore shut our Eyes upon every Way, and our Ears against every Voice, that direct not to Jesus: To his Blood for Pardon; to his Righteousness for Acceptance with God; and to his Gracefulness for complete Salvation and eternal Bliss; for, in all this, he is the Alpha and Omega, the Beginning and the End.

2. If he performs this Work, then let him bear the Glory. As the Father has appointed him to the one, so has he intitled him to the other: *He shall build the TEMPLE of the Lord, and he shall bear the Glory^z*. Since he only was in the Wine-

Press,

^s 1 Thes. iv. 16. Zeph. iii. 17. ^t Psalm xvi. 11. ^u Jer. iii. 23. ^w Acts iv. 12. ^x John vi. 68. ^y Chap. xiv. 6. ^z Zech. vi. 13.

Prefs, let us not thrust him out of the Throne;
 let us watch against that innate Pride of our Hearts,
 which so naturally detracts from IMMANUEL'S
 Glory, to proclaim our own Praise, by ascribing
 Salvation to our own Arm, either directly, or in-
 directly, in whole or in part: For, in so doing,
 we, in reality, expose our Nakedness, and pro-
 claim our own Shame; on the contrary, as we best
 discharge our Duty, so we most loudly proclaim
 our Virtue, by ascribing Glory to the Lamb; we
 clothe our Heads with most real Honour, while
 we pluck our Crowns from them, and cast them
 at his Feet; acknowledging from whom we received
 them, by whom we are raised to such Honour, and
 of whom we have all our Bliss. 'Tis enough for
 us that our Lips can greatly rejoice, while we sing
 unto HIM, by whom our Souls are redeemed;
 and therefore let our Tongues talk of his Righte-
 ousness all the Day long. Let us unite with the
 joyful Revelator, in singing unto the Prince of the
 Kings of the Earth, *unto him that has loved us,*
and washed us from our Sins in his own Blood, and
has made us Kings and Priests unto God and his
Father, to HIM be Glory and Dominion, for ever
and ever. Amen^a.

Secondly, If this Work shall surely be performed;
 then, how should this animate the Minds of all
 those, who are looking to Jesus, trusting, and
 waiting for his Salvation? What though the
 Work be difficult, and meet with Mountains of
 Opposition, yet *let not your Heart be troubled, nei-*
ther let it be afraid^b. Remember that our Re-
 deemer is mighty to save; yea, *able to save to the*
uttermost, all that come unto God by him^c. 'Tis im-
 possible the Work should miscarry in his Hand.
 His Arm is too strong, and his Heart too faithful,
 to lose any thing of what the Father hath given him.

His

^a Rev. i. 5, 6. ^b Joh. xiv. 1. ^c Isai. lxiii. 1. Heb. vii. 25.

His Sheep shall never perish^d; and, therefore, let not the weakest of his Flock be discouraged; for he will neither forget you, nor leave you behind him. *He will gather the Lambs with his Arms, yea, carry them in his Bosom, and gently lead them that are with young*^e. He will demean himself in the Whole of his Conduct toward you, according to the Circumstance you are in, and so, as effectually to secure your Safety in, and Deliverance from, all your Troubles. Your Enemies may be many and Mighty, and their Malice not inferior to their Power or Number; yet he, who sitteth in the Heavens, shall laugh, he shall have them in Derision, and reign till they are put under his Feet. Sin within you may be strong, and violent in its Motions; and you may be much distressed upon account of its Guilt, Power, and Pollution; but he shall subdue your Iniquities, *and cleanse you from your Blood*^f. Spiritual Wickednesses in high Places, may often attack you, and sometimes affright you, as if they were able, and ready to destroy: But *the God of Peace, shall bruise Satan under your Feet shortly*^g: If you pass though Water, and Fire, he will be with you, so that the one shall not overflow, nor the other consume you^h. You may be afflicted, tossed with Tempests and not comforted; and the Storm may sometimes rise so high, that you may think of perishing; but the compassionate Redeemer, will, in time enough, awake, command a Calm, sink your Fears, and save you from the Danger.

Thirdly, If this Work is entirely of Grace, yet then, 1. Let this check the Confidence of those, who think to recommend themselves to the divine Regard, and interest themselves in the Salvation of Jesus, by Works of Righteousness which they have

^d John x. 28. ^e Isa. xl. 11. ^f Amos vii. 19. Joel iii. 21.
^g Rom. xvi. 20. ^h Isa. xliii. 2.

have done, or can do. All such Confidence is vain; and all Hopes, supported by such a Conceit, will prove like the Spider's Web, and be as the giving up of the Ghost, when God takes away the deluded Soul. For if Righteousness, Life, and Salvation, come by the Law, then Christ died in vain; and if Salvation through Christ, be had, upon Condition of our Obedience, then we are saved through a Covenant of Works; and the Scripture must be utterly false, which affirms, that we are not saved by, nor so much as according to, Works of Righteousness which we have done. Yet such is the Pride and Vanity of Men's Minds, that they will attempt reaching Heaven by this Babel: They being Strangers to the Plague of their own Hearts, and that *Filth* which stains every Performance, and ignorant of the *Righteousness* and *Holiness* of God; they think, what glitters in their own Eyes, must do so in his; and therefore, go *about, to establish their own Righteousness*. But let such read their Doom, in a *ruined*, though *zealous Jew*ⁱ.

2. Let none despair of Relief at the Hands of Jesus, though unworthy of it. Indeed, if you have a proper Sense of the wretched Depravity of your Nature, the Plague of your own Hearts, and the Evil of your Conduct, you will be ready to cry out, "Woe is me, for I am undone". But remember, that *help is laid upon one that is mighty*^k, and that for those who have destroyed themselves, And though you should be the Chief of Sinners, yet 'tis a faithful Saying, and worthy of all Acceptation, that *Christ Jesus came into the World to save* such^l; and the *Wine* and *Milk* of his Salvation, are given unto them, *without Money*, and *without Price*^m. He graciously invites the *Labouring and*
G heavy

Joel iii.ⁱ Rom. x. 3. and ix. 33. ^k Psal. lxxix. 19. ^l 1 Tim. i. 5. ^m Isa. lv. 1.

*heavy laden Soul to come to him*ⁿ; and positively declares, *he will in no wise cast him out*^o: He shall find rest, drink of the Rivers of his Pleasure, and be abundantly satisfied. 'Tis neither the Multitude, nor Magnitude of your Sins, that shall prevail with him, to withhold the Blessings of his Salvation from you. As it is not any *Holiness* of yours, that can interest you in it; so it is not your *Vileness* that shall exclude you from it. For, in conferring Salvation and eternal Glory upon his People, he has no Regard to either their Holiness or their Sin, as a Motive to induce him, either to give, or to withhold: But in this Work *he is gracious to whom he will be gracious, and bath Mercy on whom he will have Mercy*^p; that it might not be dependant upon the Will, or Deed of the Creature. And, indeed, though this be displeasing to a proud Pharisee, who cannot indure that solid *Truth*, so *rational*, and so closely held forth in the *Scripture*; that the Distribution of all the Blessings, both of Grace and Glory, is regulated by the sovereign Will, and good Pleasure of God; yet it is the *only* Consideration, that can support the Mind of a Sinner, duly sensible of his Sin and Misery, from sinking in Despair. Could he be persuaded, that Salvation depends upon some Condition required of, and to be performed by, the Creature; he is so thoroughly sensible, that there is no good Thing in him, or can come from him, that he would at once, bid a sorrowful Farewel, to all Hopes of being released from his Thralldom, and advanced to the Throne above. But while he hears that Salvation to Sinners, is not according to their Merit, but according to God's Mercy, and that this Mercy arises purely from the Greatness of his Love to them; while he hears of full, and free

ⁿ Mat. xi. 28.^o John. vi. 37.^p Rom. ix. 15.

free Redemption through the Blood of Christ, and Acceptance with God through his Righteousness; this encourages him to hope, that though Hell be his Desert, yet Heaven may be his Portion. He is well pleased with, thankfully and joyfully receives, the glorious Truth, that *where Sin has abounded, Grace did much more abound*⁹. Upon which he concludes, not to continue in his Sin, but to turn from it; to flee to the *Refuge*, and lay hold of the *Hope*, set before him, crying, *God be merciful to me a Sinner*.

Lastly, Since so much Joy shall commence upon the Completion of this Work, let this serve to mitigate all our Sorrows while here, and provoke us to Patience under the sharpest Conflicts. Let us pass cheerfully, though through much Tribulation, having our Eye upon the exceeding great Recompence of Reward. *When Christ, who is our Life, shall appear, then shall we also appear with him in Glory*^r. Should we not then gird up the Loins of our Mind, be sober and hope to the End, for the Grace that shall be brought at this his appearing. Let the Thoughts of our incorruptible Inheritance, and the Joy of our Land into which we shall surely enter, bear up our Spirits above the Sorrows of this present World. The Time is short, they are but for a Moment; and, therefore, let those that weep, be as those that wept not^s. Daily Experience shews us, that the dearest Comforts here below are mortal; and so are the deepest Grievings, for the End of all these Things is at hand^t. Let us never vex our Minds, because our Portion of worldly Property is but small; since God has provided some better Thing for us. What, though we are Strangers and Pilgrims here on Earth, and be treated as such, while we pass the Time of our sojourning;

G 2

⁹ Rom. v. 20.^r Col. iii. 4.^s 1 Cor. vii. 30.^t 1 Pet. iv. 7.

sojourning ; yet, the Lines are fallen to us in pleasant Places, and we have a goodly Heritage. We shall quickly leave the *Wilderness*, pass over *Jordan*, and enter *Immanuel's Land* ; where there shall be no more Death, neither Sorrow nor Crying, neither shall there be any more Pain, for the former Things will be passed away ^u.

Thus I have endeavoured to improve this Passage of Scripture, recommended for this Purpose, by our then dying Brother. May the Lord favour us, with the like Heart-affecting and God-exalting Views of divine Grace, as rejoiced his Soul, when, upon the Borders of an eternal World, he read over those Words.

It may now be expected I should drop a Word or two concerning him. I have, indeed, no Inclination to erect Encomiums over the Dust of the Deceased, and am far from thinking, that he desired any Honour should be done to him. However, we may justly set up an Altar to God, for the Grace he bestowed upon him. And, all that I shall say, is only a Word of what, we have Ground to hope, rich Grace has done for his Soul, and this, with a View, to provoke us to glorify God on his Behalf.

About the fifteenth *Year* of his Age, it pleased the Lord to call him with an holy Calling ; not according to his Works, (as he was always ready to acknowledge) but according to a divine Purpose, and Grace, which was given him in Christ, before the World began. He not only convinced him of the Evil of his outward Conduct, the Folly, and Vanity of those Ways and Things, in which Persons, of his Age and Circumstances in the World, generally take so much Pleasure ; (esteeming them no other than innocent) but he led him into the Mystery of *Iniquity*, the wretched Depravity of *human* Nature, and the Plague of his own Heart : He also poured upon

him

him a peculiar Measure of the Spirit of Grace and Supplication, so that it might be said of him, as it was of *Saul*, *Behold he prayeth*. His Zeal and Fervor, and the Weight and Importance of his Words, in crying unto God, were admired by many, among whom he was called to that Exercise. Nor was the Lord less gracious to him in attending to his Requests: He, who had prepared the Heart, did also cause his Ear to hear; as was manifest, in that, in so short a Time, after his Soul was brought to cry out for God, even the Living God, he so remarkably directed him into the Truth as it is in Jesus: He led his thirsty heavy-laden Soul to Christ, as the Fountain of Life, and Rest of his People. God, who commanded the Light to shine out of Darkness, did truly shine into his Heart, to give him the Light of the Knowledge of the Glory of God, in the Face of Jesus Christ. He was blessed with a clear consistent Idea of the Doctrines of sovereign discriminating Grace: His Heart was well established upon them, and much delighted in them, and therefore he zealously adhered to them, constantly attended upon them, and continued steadfast in them. Though he was young in Years, yet he was not *rude* in *Knowledge*: He was not a Child, tossed to and fro, and carried about, with every Wind of Doctrine: He held fast the Redeemer's *Name*, had bought the *Truth* and would not *sell* it: Nor did all the Temptations he met with, from within and without, ever move him from the Hope of the Gospel. His Love for it was hearty and sincere, as appeared from the tender Regard he had for its Honour, and his constant Fear of bringing Reproach upon it. For, as in the latter Part of his Time, he was much exercised with the Strength of indwelling Sin, and, in a very sensible Manner, felt the *Flesh* *lusting against* the *Spirit*; so, he would often, with Sighs and Groans, cry out, "I am
" afraid

“ afraid I shall prove a Scandal to the Gospel, and
 “ the Professors of it.” My Ears have been Wit-
 nesses to a Multitude of such Groans ; but never did
 I hear him cry out, for Fear of divine Wrath :
 His Fear was the Fear of a *Son*, and not of a *Slave*.
 We may take an Estimate of his Love to the Gos-
 pel, from his own Words, to a Brother who visited
 him, when lying in those Tortures, which issued in
 his Death ; and speaking to him of the greatness
 of his Pain, he replied, “ It is better to lie in this
 “ Condition, than be a *Scandal* to the Gospel of
 “ Christ.” Oh ! pure Love ! To chuse rather to
 be tortured in the Hand, and under the Rod, of
 Jesus, than reproach him and his Cause.

And as divine Grace led him to trust in Christ as
 a Saviour, so it also sweetly bowed his Mind to his
 Sceptre, and inclined him to acknowledge him as
 his King. And therefore, upon Conviction that it
 was his *Duty* to walk in his Ordinances, and ob-
 serve all his Commandments, and being sensible
 that Water *Baptism* was what he had commanded,
 though he knew the general Contempt cast upon
 it, and those who observe it ; yet he submitted to
 it and embraced it, and was *baptized* in the Name
 of his Father, his Saviour, and his Comforter, a
 little after the sixteenth Year of his Age. And,
 considering the Situation he was in, and the Cir-
 cumstances that attended him, (which, for some
 Reasons, I forbear to mention) it must be great
 Grace that was upon him, and carried him above
 every Obstacle that lay in his Way. His Heart
 was inspired with that Love which is *stronger* than
Death, and which *many Waters cannot quench*. And
 as he thus gave himself to the Lord, and being
 convinced that it was his *Duty*, as well as Privi-
 lege, to fill up a Place in, and observe the Orders
 of his House, he also gave himself up to this
 Church by the Will of God ; in which Relation he
 continued

continued stedfast, filling up his Place, and discharging his Duty, as a Member of the Body. Rarely, very rarely, was his Presence wanting in social Worship; he was not one of those, who forsake the assembling of themselves together: but in our Church-meetings, private Conferences, &c. he was there; he constantly attended upon the Word preached, as has been observ'd, and never was absent from the Lord's Table, when called to commemorate the Death of his Redeemer, 'till the last Time we eat that Bread, and drank that Cup; when he was prevented, by his Father's Hand, which was stretched forth, to take him to an higher Entertainment. His Death was, at this time, little expected by him, or us. But, alas! we know not what shall be on the *Morrow: For what is our Life? It is even a Vapour, which appeareth for a little Time, and then vanisheth away.* He, who had determined his Days, and with whom the Number of his Months were, did, at this unexpected Time, commission the King of Terrors to strike the Stroke of Death, and sent the Chariot of his Love to conduct him to the Realms of everlasting Bliss. In the former Part of his Illness his Mind was not so comfortable, nor his Evidence of Interest in Christ so clear, as was desired. Yet he declared he could not cast away his Hope, in what God had done for his Soul; his Hope was not cut off like a Spider's Web; it entered within the *Vail*, whither Jesus, the *Forerunner*, was for him enter'd; and therefore was as the Anchor of his Soul, both sure and stedfast; and yet, in this darkish Frame of Mind, his Cry was more for *Patience* than for *Comfort*. He was more careful of God's *Honour*, than his own *Consolation*; and more fearful of offending him, by an impatient Mind under his Rod, than of being without sensible Enjoyments. But the Lord, who looks down from
Heaven,

Heaven, hears the Prisoners Groan, and despises not the Prayer of the Destitute; he saw his long-ing and labouring Mind, heard the Desires of his Soul, and satisfied them; for he not only blessed him with a remarkable Degree of Patience, but the Day before he was called to his *Rest*, graciously removed all his Scruples, and scattered all his Fears; and gave him clearly to see, that though his Flesh and Heart were failing him; yet God was the Strength of his Heart, and his Portion for ever.

In the Evening I visited him, and, after a very shocking Fit of Pain, he having a little Relief from it, sat and spoke very chearfully of the Frame of his Mind; told me, that God had delivered him from all the Fears of Death, and entirely reconciled him to the divine Will, in calling him hence; the Pleasure he had in the Thoughts of being an Inhabitant of the *New Jerusalem*, and that his Desire was, that God would favour him with a calm and serene Mind, while in the Body, that he might now and then speak a Word for him. But, in a little Time, his Pain return'd upon him; he desired to be laid down upon his Bed; which being done, he lift up his Eyes with an Air of Pleasure, and said, "It is happy lying in this Condition, " with a View of an Interest in Christ." His Pain that Night continued very sharp; he was filled with Tossings to and fro, to the Dawning of the Day; at which Time it did a little affect his Reason; in which Condition I left him, the last Time I saw his Body in Union with the living Soul. But after this, the Lord, in Mercy, did mitigate his Pain, gave him the perfect Exercise of his Reason, and favoured him with strong Consolation. He enlarged his Heart with a Sense of his Love, and a View of the glorious Gospel of Christ; and filled his Mouth with the exceeding great

great and precious Promises ; of which he spoke with much Freedom and Pleasure ; strongly recommending the Religion of Jesus, to those who were round about him, intermixing his Discourse, with Expressions of his Desire to depart, and be with Christ. Sometimes using the Words of dying Stephen, *Lord Jesus, receive my Spirit* ; and sometimes the Words of the Church, *Even so, come Lord Jesus*. And so fell asleep in the Lord, on the 21st Day of June, 1755, in the 19th Year of his Age.

*Why do we mourn departing Friends ?
Or shake at Death's Alarms ?
'Tis but the Voice that Jesus sends
To call them to his Arms.*

WATTS.

F I N I S.

ERRATUM.

P. 43. L. 28. for *those that wept not* ; read, *tho' they wept not*.



